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historical features of the inscription as follows: "(1) The re-conquest of Moab by Omri; (2) the fact that Mesha's revolt took place in the middle of Ahab's reign, not after his death (as stated, 2 Kings 1:1); (3) particulars of the wars by which Moab regained its independence; (4) The extent of country occupied and fortified by Mesha; (5) the manner and terms in which the authority of Chemosh, the national deity of Moab, is recognized by Mesha; (6) the existence of a sanctuary of Yahweh at Nebo; (7) the state of civilization and culture which had been reached by Moab at the end of the tenth century B.C."

R. F. H.

It is generally believed that the image of Jesus Christ on the crucifix is not found earlier than the sixth century of our era. Yet a crucifix had once been drawn in the third century by the hand of a pagan. In the year 1857 P.



Garrucci found a mock crucifix on the wall in the ruins of the imperial palaces on the Palatine hill in Rome, and it is now preserved in the Museo Kircheriano. It represents a crucified man with the head of an ass or a horse, a human figure kneeling before it, together with the inscription:

Ἀλεξάμενος σέβετε (for σέβεται) θεόν: Alexamenos worships (his) god. The cross has the form of a T as found usually; on the horizontal bar was commonly nailed the tablet (*titulus*, *aria*, Dio Cassius) giving information as to the cause of the execution. The feet of the executed were supported by another small horizontal bar at

the bottom of the cross (the *suppedaneum*). The picture probably shows also the stool (*equuleus*) upon which the condemned was seated while the executioners nailed him to the cross (see Justin Martyr, *Dial. cum Tryph.*, 91, etc.). Our picture does not show whether the condemned was tied to or nailed on the cross; he appears to be dressed with a short tunic, something rather unusual. Schaff's attempts to locate and date an event that gave rise to this caricature (Church History II., 272), are to be treated with great caution.

W. M.-A.